

he church at Alexandria, declaring that all points which seemed to be open to different interpretations have been thoroughly discussed and settled. All must abide by the choice made. Arius had been proved to be a servant of the Devil. Three hundred bishops had said it, and "that which has commended itself to the judgment of three hundred bishops cannot be other than the doctrine of God, seeing that the Holy Spirit, dwelling in the minds of so many honourable men, must have thoroughly enlightened them as to the will of God." * He took for granted, therefore, that those who had been led away by Arius would return at once to the Catholic fold. The Emperor also wrote another letter, which he addressed "To the Churches," in which he declared that each question at issue had been discussed until a decision was arrived at "acceptable to him who is the inspector of all things," and added that nothing was henceforth left for dissension or controversy in matters of faith. Most of the letter, indeed, consists of argument shewing the desirability of a uniform celebration of Easter, but one can see that the leading thought in the writer's mind is that the last word had at length been uttered on the cardinal doctrines of the Christian Faith. The Council had been a brilliant success. The three hundred bishops announced to the Catholic Church the decisions of their "great and holy Synod," with the

* o yap τοις ῥησιμασιν οὗτοι κηρύττειν
 ῥησιν (5th c. order of the Council of Nicaea)
 (Soc., i., 9). f. 188v srt itp&S dtxovotav
 77 (ibidem).